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RIGHT AND WRONG,
IN MANSFIELD, MASS.

*Or an account of the Pro-Slavery Mob of October
10th, 1836 : When an Anti-Slavery Lecturer
was silenced by the beat of drums, &c. with
some reasoning in favor of Emancipation.*

BY
ISAAC STEARNS,

APPENDIX,

CONTAINING A LIST OF OFFICERS AND MEMBERS
OF THE MANSFIELD ANTI-SLAVERY SOCIETY.

PAWTUCKET, MASS.

ROBERT SHERMAN:PRINTER.

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MANSFIELD, Oct. 1836.

To the Inhabitants of Mansfield, Mass.

GENTLEMEN AND LADIES :—

A friend to liberty and the rights of mankind wishes to say a few words in regard to the late riot in Mansfield. The proceedings of the enemies of the abolition of American Slavery, on Monday the 10th day of October, 1836, will long be remembered as one of the grossest insults ever offered to the free and peaceable citizens of this town or any other.—Some facts in the case I will state, although they are undoubtedly familiar to you all. I do not do this to create an excitement; that is already got up by the opponents of abolitionists. Can our dearest rights be thus trampled upon and violated and our minds not be indignant? But I write for the purpose of encouraging our citizens to be calm—to take the subject into serious consideration. The abolitionists are not for getting up an undue excitement; that belongs to their opponents; but they are friends of peace. They hold to the scripture doctrine of doing to others as we would wish them to do to us in like circumstances. They consider all mankind as brethren, irrespective of color or condition. They hold to loving their neighbors as themselves. They are op-

posed to war and tumult and bloody strife. They hold indeed to a *moral warfare* against sin, oppression, and all kinds of iniquity, in high places as well as in low. They hold to liberty of speech and of the press, and human freedom. If any one doubts this let him read the writings of abolitionists—let him hear lectures upon the subject. Lectures did I say? No! we are denied that privilege!! Our own most dear rights—rights guaranteed to us by the constitution of the state and nation;—rights for which our fore-fathers in the revolutionary struggle for *freedom* and independence, bled and died to maintain, and transmit to posterity, we are debarred from enjoying by a lawless mob, encouraged, we have reason to believe by “men of property and standing.”

Let us take a retrospective view of the transaction on Monday, October 10th, 1836. We ought to sift this matter thoroughly. We ought to go to the bottom of the thing, to find out the *prime movers* and *instigators* of the mob, and bring them up to answer to the law which they have thus grossly trampled under foot, and let their names be known to the public. No one believes that those who were most conspicuous on that day in the gallery of the Centre Meeting House, violating the laws and infringing upon our rights, were the instigators of it, any more than the index which points to the hour in a well regulated time keeper, is the machinery which sets and keeps it in motion. They ought, notwithstanding, to answer for their conduct by the infliction of the penalty of the law which they have violated.

It is, without doubt, well known, that Mr. Charles C. Burleigh was invited to give the inhabitants of Mansfield a lecture on Slavery, at the Centre Meeting House, by the *unanimous consent* of the Parish Committee, at the request of a respectable number of the inhabitants of the town and parish; and no doubt a large majority of the parish, and also of the

town were willing he should lecture and wished to hear him. Notice of the meeting was also given from the pulpit of the same meeting house, and two others in town.

Mr. Burleigh is employed by the American Anti-Slavery Society as their Agent to lecture in favor of emancipation. He had a right to lecture. The God of heaven gives him that right, and we have a right to hear. No man or body of men has a right to take it away. It is *inalienable*. The Constitution of this state and of the United States recognizes this right, and any attempt to take it away is a violation of the laws of God and our Country. We have, therefore, been most grossly insulted. Liberty is down in Mansfield, unless its inhabitants exert themselves for its restoration. Some think it best to call a Town Meeting to take the minds of the people upon the subject. To see if the majority are willing to aid in the restoration of our lost liberties, or wish to tolerate and acquiesce in such proceedings. If we are willing to set tamely and submissively under the triumphs of mob-law, then indeed we are fit to become slaves to southern nabobs.

Rumor was afloat the day before the lecture, that there would be a disturbance. That drums and other music would be on hand—that a number had met at the tavern kept by O. S. Kingsbury, to conclude how to manage—that a lawyer had been consulted to know *how far* they could go and not expose themselves to the penalty of the law—that the lawyer decided that if the mob was composed of less than thirty unarmed, or less than twelve armed, they could not be called to account; for it could not be called a riot, according to the statute, &c &c. But the peaceable inhabitants could not believe that our fellow townsmen were so lost to a sense of propriety, of morality, of self respect, of regard to the good and wholesome laws of the land, and regard to the feel-

ings and wishes of a large part of the town, as to believe that such a transaction would occur. They regarded it as an idle threat—a menace, for the purpose of intimidating the friends of liberty. But had the people been convinced that there would be a disturbance, I do not know that it was their duty to obey the dictates of an unprincipled mob and refrain from holding the meeting.

As the hour of meeting had arrived and a large congregation had assembled to hear the lecture, some dozen men and boys were seen coming from towards the store of Maj. Elkanah Bates, and the tavern owned by him and kept by O. S. Kingsbury, situated opposite the store, and hurrying to the meeting house, joined by a few others, carrying with them a large bass drum, a small drum and a bugle horn.—They rushed up the west gallery and commenced operations upon their respective instruments. The lecturer had arrived. Rev. Martin M. Braley of this town commenced the services by a prayer. Not a word could be heard of the prayer till they ceased drumming for a few minutes, when they commenced again and continued until the prayer was finished.—At the close of the prayer Mr. Burleigh arose to speak but could not be heard, although he raised his voice to the highest pitch. Finding it impossible to make himself heard, he stopped and sat down. The Constable, S. C. Cobb, did his duty manfully. He demanded order by calling upon the rioters in the name of the commonwealth, to cease their disturbance or withdraw from the meeting. They listened while he spoke, but recommenced their riotous noise and refused to obey. The Constable then commanded assistance—a few followed him up to the gallery, where he was seized by the mob, struck several times in the face and considerably injured. They also struck several others who came to his assistance. Several faces were bloody. Finding the mob obstinate, and

the Constable feeling no disposition to fight, and thinking personal injury might be sustained, he and those employed to assist him withdrew. The Constable then read the *riot act*, Chapter 129, page 735 of the Revised Statutes. The mob paid attention the most of the time it was reading, but refused to comply and remain quiet. He then went to Solomon Pratt, Esq. our First Selectman, with the Revised Statutes to show him his duty in regard to riots.-- In the mean time a Mr. *Foster Bryant*, lately from New York, who is engaged in the coal mining business, got up and delivered a *Tirade* against anti-slavery, from a book in manuscript which he took out of his pocket.

It is with regret I have to state that the Chairman of the Selectmen, above named, who could but know that there was a disturbance, refused to exert his authority to quell it. He, at the commencement of the riot, was in front and within ten feet of the meeting house, and when asked if it was not the duty of the Selectmen to endeavor to quell the riot, replied:—"I have nothing to do about, it is not our business; we have nothing to do about it." &c. repeating it over in words similar to the above. The following paragraph from the Revised Statutes will show *his duty* as well as the duty of other peace officers.

"Section 3. If any Mayor, Alderman, Selectman, Justice of the Peace, Sheriff, or Deputy Sheriff, having notice of any such riotous or tumultuous and unlawful assembly, as mentioned in this Chapter, in the city or town in which he lives, shall neglect or refuse immediately to proceed to the place of such assembly, or as near thereto as he can with safety, or shall omit or neglect to exercise the authority with which he is invested by this chapter, for suppressing such riotous or unlawful assembly, and for arresting and securing the offenders, he shall be deemed guilty of a misdemeanor, and punished by a fine not exceeding

three hundred dollars.”—*Revised Statutes, Chap. 129, p. 735.*

The Constable showed our First Selectman the chapter in which the above paragraph is found, but he refused to look at it, and turned away his face in a most scornful manner, saying: “I have nothing to do about it; this meeting is not of my getting up. I do not believe in such meetings,” &c. The Constable then read the above paragraph to him, and requested him to exert his influence and authority to restore order and quell the riot. He was in his store a little distance from the meeting house, at the time. He walked the room in much agitation, talked loud, &c. He at first refused to do any thing, but finally followed the Constable to the meeting house, ascended the pulpit stairs and made a speech, saying: That he *was informed* there was a riot there, but *he did not know of any*. He *saw no mob*. He might, had he turned his eyes to the gallery, saw men with instruments of annoyance. (He might have seen the *big drum* in full view of the whole audience, in the hands of a man ready to beat upon it. He might peradventure, have heard its sound as he entered the house. But it ceased playing when he entered.)—Among many other things, foreign to the case, he stated that Mr. Cobb, (the Constable) had requested him to order the assembly to disperse. The Constable replied, “not so, only the rioters.” Esq. Pratt the Selectman said to Cobb, “when I have done, you may talk.” He appeared much excited. He then addressed himself to the congregation on the lower floor of the meeting house, who were peaceable citizens and came to hear Mr. Burleigh lecture;* and requested *them* to disperse and go home. He did not direct his speech to the rioters at all. I did not

*Except, perhaps, Mr. Bryant, who was there for the purpose, as the event showed, of infringing upon the order of the meeting, and lecturing against abolition, unsolicited by any authority.

observe him to *even look* at the mob in the gallery. As soon as he had finished, he walked out and was cheered by the mob, who clapped their hands, hallooed, and beat upon their drums in token of approbation. The smile of satisfaction was plainly visible upon their countenances. The peaceable audience felt themselves most grievously insulted and did not one leave their seats. The mob felt themselves greatly encouraged. The people were astonished and surprised beyond measure at the unexpected stand assumed by Esq. Pratt.

Hon. Solomon Pratt, Chief Magistrate of Mansfield, thus refused to quell the disturbance, and denied the existence of any mob or riot, and after he made his speech, was not seen at the scene of the riot again that day. It was said he went to his house at a few rods only from the meeting house. The audience after waiting some time to see if the rioters would not yield and give Mr. Burleigh an opportunity to go on with his lecture, began to move out at the front door, where, perhaps half of the men lingered waiting the result. Mr. Burleigh then came to the door and addressed them some time. The mob in the gallery, soon finding he was speaking so as to be heard, came down, went round in front and played away their discordant notes. He then turned to those in the meeting house and spoke several minutes before the mob perceived that they were outgeneraled. The mob then divided their company into two parts, the small drum and bugle forming one part, and the bass drum the other—one part remaining out at the front of the door, and the other part in the gallery. So they finally succeeded in preventing his being heard any more, but not until a constitution for an Anti-Slavery Society had been circulated, and before the audience dispersed nearly fifty names were obtained. Mr. Burleigh then left, being invited by Mr. Otis Allen to ride with him. They walk-

ed across the common to the carriage, followed by the mob with huzzas, beat of drums and blowing the bugle till the carriage drove off, when they in a measure ceased and the people scattered to their respective homes.

I wonder when the mob followed across the common with drums beating and horn blowing with other mobocratic noises, whether the chief magistrate of Mansfield thought it was *muster day*, but as he had never a military turn, being no military officer, although one of his sons bears the title of Major and his father was for a long time captain of a company of militia in Mansfield, yet as he had not a military relish, his curiosity did not induce him to look out of his dwelling to see what was going on. So he must be excused.

Now, I would ask, are we willing to have our rights and privileges thus taken away and trampled under foot by a lawless and unprincipled mob, *countenanced* and *permitted* by men in high standing?— If so, then we are indeed slaves. We have lost the spirit of freemen. We have degenerated from the spirit of liberty which burnt in the bosoms of our ancestors. I would ask who were locked up in the belfrey ringing and tolling the bell during the time in which Mr. Burleigh was to lecture? Were they not men who ought to be ashamed of such a base and cowardly act? Was not one of them a person whom we had honored with our suffrages? Can our *Town Clerk, Wm. B. Bates*, give an *honorable* account of himself during the riot? Was he not one of those locked up in the belfrey engaged in ringing the bell to make a disturbance?*

• If the cause which Mr. Burleigh, or any other anti-

*Charles Williams and James M. Wilbur, the two most conspicuous in the mob of Oct. 10, 1836, have been convicted at the Court of Common Pleas, at Taunton, in September, for an assault on Mr. S. C. Cobb, the Constable, while doing his duty; and sentenced to pay a fine and cost. November 1837.

slavery lecturer advocates, appears to be erroneous in the opinion of his opponents, let them argue the case and discuss the matter with him fairly. When he lectured before in this town he offered to do it.—Mr. Burleigh was engaged to lecture, but a Mr. Foster Bryant, who has resided here but a few months had the impudence to get up and lecture against anti-slavery, and accused Mr. Burleigh of making statements, at a previous meeting in another town, which he never uttered. He promised to give Mr. Burleigh an opportunity to reply, but as soon as he had done, he was cheered by the mob, and when Mr. Burleigh attempted to reply, the mob beat upon their drums and blowed the bugle, so that he could not be heard. Was any thing ever more impudent, daring and insulting? Can we rest easy under this state of things, like the poor degraded slave, accustomed to the yoke of bondage? I trust not. I trust we shall persevere in the most righteous cause of abolition, till every black man, as well as white man enjoys the inestimable blessing of freedom. Till we in Mansfield can peaceably enjoy the liberty of speech. Till we can have an anti-slavery lecture without molestation from a lawless mob. Till we can have a lecture in favor of human liberty and the right of man unmolested. Till men of aristocratic feelings shall cease to dictate to us what we shall hear and what we shall not hear, and cease to countenance mobocracy and connive at slavery. A gentleman in high standing, who resides near the centre meeting house, has repeatedly said that we had one anti-slavery lecture and he thought that ought to satisfy us. That is to say; he and a few other “gentlemen of property and standing,” our lords and masters, and dictators have wonderfully condescended to permit us, *poor fellows* to have *one lecture*, at our request, in peace, without a mob, but we cannot have another such indulgence. We must hereafter be denied that privilege; and if

we attempt to have a lecture without their leave, we must expect to be mobbed.*

Another gentleman, who was absent during the riot, *professes* deep regret at the transaction. Many think his sorrow is hypocritical, like the sinner on the eve of being punished for his iniquity, is sorry for his sins on account of the destruction it has drawn upon himself, and not on account of its moral turpitude and sin against God and duty. He may be sorry for the injury it has drawn upon his society—sorry because it did not have the effect to “keep abolition out of town,” but the contrary.

No doubt all those “gentlemen of property and standing,” near the centre meeting house, disclaim any such thing as countenancing mobocracy. No, not they,—*they are all honorable men*. But I will leave it to the reader to judge whether it is not encouraging the mob, when several in a store talk of mobbing a man, and one says that “Mr. Burleigh ought to be tarred and feathered—that he would furnish rotten eggs to throw at him if he attempts to lecture in Mansfield again,” &c. and have the owner of the store join in the laugh, and not say a word against such language? This has been done, I am credibly informed, at the store of Maj. Elkanah Bates in his presence, without a word of disapprobation of such threatening language, by him. Such things, most certainly *give encouragement* to mobs to proceed in their work of disorder and outrage. I do not say that his *intention* was to incite the mob, but still the *effect* is the same.

*I understand the gentleman alluded to, has since said he thought there would be *no disturbance again* if an anti-slavery lecture was to be delivered there. That he had no objection to Elder O. Scott's lecturing there, &c. There is no doubt but that the mob finding they did not succeed in destroying the seed of abolition by their doings, but caused it to take *deep root*, and have only injured themselves, would gladly plaster over the wound by soft words and fair speeches.

My Friends—Although M'Duffie, the governor of South Carolina, in his message to the legislature of that state, has thrown out the hint that the laboring classes of the northern states will become slaves within "a quarter of a century," and that "they are a dangerous element in the body politic," and ought not to be trusted with political affairs, we did not think we were so near that awful doom. But so it is. Unless abolitionism prevails, the laboring white people of the north will become slaves according to his prediction. The laboring class of the South are already slaves.

All the anti-abolition mobs throughout the country owe their origin to the countenance of men in high places. Men who are *aristocrats* in feeling, altho' they may have assumed the name of *republicans*, or *democrats*, as a cloak for their hypocrisy. Men, who no doubt would be willing to hold slaves themselves if it was only popular.

A gentleman of property and standing near the centre meeting house, has said that *he has done all he could to keep abolition out of town*. No doubt he has succeeded to keep it out of his own heart, so that the light of truth cannot enter, as he was never known to read the publications of abolitionists, and refuses to hear a lecture, saying he "would go as far the other way." Perhaps he thinks the best way to keep it out is to let in a mob and *drive it out by beat of drums!* The sound of drums may *frighten away rats*, but they were never known to *drive off principles*. "Truth is great and it will prevail." Let the friends of liberty and the rights of man persevere.—Let them be calm, but determined. Let them go ahead trusting in the Lord of righteousness, who will renew their strength. Let them read anti-slavery publications and become well informed upon the subject. Let them endeavor to enlighten their neighbors and friends who are not yet awakened to the

awful sin of slave holding. Let them circulate publications upon the subject among their neighbors.—Let every family take one or more anti-slavery newspapers and periodicals. There may be a few who will shut their eyes and close their ears and remain incorrigible, refusing to come to the light of truth and be converted.

While slavery continues, our liberties are in danger. I mean the liberties of the whites—the liberties of the laboring class in the free states. The laboring class in the slave holding states are now and have *always been slaves*. We wish to do away this system of slavery—this system of oppression. This system of holding men, women and children as *property*—as goods and chattels. Subjecting them to labor without wages, against their will ; and drives them into the field like cattle by the whip. This system takes away all their rights and privileges, which the American Declaration of Independence has declared to be “inalienable;” conferred upon the whole human race by their Creator himself.—Rights which no man, or body of men, have any right to take away, without infringing upon the prerogative of God. Without committing a great sin against God and a most abominable outrage upon the rights of mankind. Slavery must fall before the “northern light” of investigation—of free discussion. Already do the upholders of despotism in the south, and their minions and abettors in the north, feel its dazzling rays. Already do they wince with terror at the approach of the light of truth, and try to do all they can to extinguish the glowing flame. Slaveholders have sense enough to know that the liberty of free discussion will preserve our liberties and destroy slavery; hence their attempts to put down free discussion, that they may preserve their slavery.

Some people oppose letting the light of abolition into a town for fear it will cause division in society

in some particular church or congregation. That is, they have more regard for the few composing the particular church they belong to than they have for two or three millions of the human race now held in interminable and hopeless bondage. So, according to their idea of things, the slaves in this *nominally* free republic may continue another generation to wear their galling chains for any thing which they will do, for fear that in discussing the subject, their church will be rent asunder. Charity! whither hast thou fled! Selfishness! how thou dost predominate!! These fears will never reform the world. They will never “undo the heavy burdens,” nor “let the oppressed go free.” What if a church is rent! If a church crumbles to pieces by having the light of truth to shine into it, let it go to pieces. If the truth destroys it, is *no true church*; let it fall. It is “built upon the sand” of error. If preaching the truth destroys a church, it is composed of rotten materials. A certain writer, in a certain periodical, has the following account of

SALVATION BY A WRECK.

“Paul and his company were saved by the ship’s going to pieces. ‘And (he) commanded that they which could swim should cast themselves first into the sea and get to land; and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass that they all escaped safe to land.—*Acts. 27 c. 43 & 44 v.**”

*Already have some who have left Rev. Mr. Sayward’s meeting in consequence of the mob there, been struck under conviction of their sinful state by nature, and have experienced the pardoning mercy of God in Christ, by means of the preaching where they attended. This may, I think, be called “*Salvation by a wreck.*”—In consequence of the mob a great part of the Society have been scattered to at least five different meetings. Some go to the Methodist, in the east part of the town. Some to the Christian Society, Rev. Mr. Morton’s—some to the Friends Meeting, both situated in the west part of the town. Some go to the Baptist, Rev. Mr. Tingley’s, Foxborough. Some to the Orthodox Congregationalists meeting, Rev. Mr. Allen’s, Norton. So some of them, if not all, will have a chance to hear *evangelical preaching*.

“ I am fully satisfied that there must be a universal wreck of all denominations as they now exist, before the church of God can safely reach the millennial holiness, happiness and glory.

“ Many, very many, truly pious and devoted friends of God, are now on board, bearing different names, and through the influence of partial error, are more or less divided, and no doubt a wreck will take place, which will oblige each one to lose his hold of every thing unscriptural and erroneous, and throw them *all together* on the solid rock of truth and holiness. How this will be *fully* accomplished it is impossible for us at present, perhaps, fully to conceive ; but it is altogether probable, that, it will be partly accomplished by great moral questions, like that of *slavery*, for instance, coming up before the public mind—which, will enlist in their behalf the co-operation of *some* of all denominations, while others of their brethren will *oppose* them in such a work of faith, of labor, and of love.

“ This opposition will have a tendency to cure them of *sectarianism*, and place them in circumstances more impartially than ever, to test the principles of different sects by the word of God ; and also to prepare them more readily to *sacrifice* their denominational partialities, for truth and duty.

“ It is in vain for us to suppose that the present different denominations, as such, will ever engage on the side of Christ in the great battle that will precede the millenium, and which will wax hotter and hotter, until Babylon shall fall, and the kingdom of Anti-Christ be destroyed forever !

“ Already, it is believed has this battle commenced—‘ Christ is riding forth *from* conquering *to* conquer’—Happy are they who are not found fighting against God. ‘ Perilous times,’ *now* are, and will continue to be more so. ‘ Blessed is he that watcheth and keepeth his garments lest he walk naked and men see his shame.’ ”
Pure Testimony, No. 7, for July, 1835.

MANSFIELD, NOV. 1836.

The preceding was penned but a few days after the mob of the 10th Oct. last, but as many stories are got up and put in circulation by the opponents of abolitionists tending to criminate and re-criminate them, I have thought it necessary to say a few words more upon the subject. I am sorry that Rev. Mr. Sayward has endeavored to slander Mr. Burleigh, by circulating the report that he was addicted to drinking ardent spirits; but I believe not ten persons in the town can be found to believe it. I sent a letter to Mr. Sayward, wishing to be informed where he got his information, and whether he believed it, &c. After waiting several weeks, without an answer, I sent him another letter, but no answer has been received. He has also attempted to create a belief that Mr. Burleigh is a *hypocrite*, or that he does not *believe* or *care* any thing about what he lectures upon, but lectures for the sake of his salary, &c. I cannot perceive what reason he has to judge him so, nor by what rule, unless by a rule that the old adage calls a *just judgment*, that is; that he *judges him by himself!!*

Mr. Simeon White of Mansfield, a respectable member of Rev. Mr. Tingley's Church in Foxborough, has been accused by Mr. Sayward and some in his society, as being the *sole cause* of Mr. Burleigh's lecturing in Mansfield, *for the purpose* of breaking up Mr. Sayward's Congregation, in order to aid the Baptists, &c. I would state that this story is entirely destitute of foundation in truth. There is not the least thing, to my knowledge, to make the story out of. It is nothing but unfounded jealousy. Mr. Burleigh was engaged to lecture by the American Anti-Slavery Society, for the purpose of giving light and information to the people on the momentous subject of slavery—the system which holds in chains one sixth part of the inhabitants of the United States, who

ought to be free, and not for the purpose of creating any undue excitement, causing any division, producing any mob, gaining proselites to any religious sect nor to foster any unkind feelings. The way to have prevented any mob, was for men of influence to fall in with the cause of truth, humanity, justice and benevolence, and not to oppose it in word or deed.— Let them, at least, not refuse to read the sentiments of abolitionists. If this had been done, I am persuaded, the town would not have been disgraced by a mob.

I saw Mr. Burleigh in Providence, sometime in July, and stated to him that I should be pleased to have him lecture in Mansfield, and gave him an invitation, knowing that several had expressed a wish to hear an anti-slavery lecture. He said he thought he would before many weeks. I mentioned to him that I thought it would be best not to lecture in Mansfield till after haying, as most of the men would be engaged in making their hay, so that they could not well attend on a week day. Towards the last of August word was sent me that he was going to lecture in Foxborough, and that he could lecture in Mansfield, on Sunday, Aug. 28th, at 5 o'clock P. M. I accordingly gave the necessary information, and arrangements were made to obtain the Centre Meeting House, by obtaining the consent of the Parish Committee. All the committee, three in number gave their consent, and he came and lectured to quite a large congregation, without hindrance or molestation. An attempt was made, however, by Mr. *Foster Bryant*, (who has been very officious in opposing abolition here,) to induce Solomon Pratt, Esq. and others to assist him in passing *resolutions* for the purpose, as is supposed, of breaking up the meeting, or stop the lecture. Esq. Pratt *honorably* refused to assist him, and attended the meeting.

Just before the lecturer arrived, when a consider-

able number had collected, this Mr. Foster Bryant was extremely boisterous in denouncing abolitionists and abolitionism. He accused abolitionists of sending incendiary and seditious publications and prints among the slaves of the southern states, exciting them to rise against their masters and produce an insurrection, &c. I told him there was no evidence of that, but the contrary was the fact, and requested and challenged him to produce those publications, prints, &c. which were sent for that purpose. He said he had not got them with him, but that he would produce them *within one fortnight*. I told him I had often heard those things stated before, among other slanders, by many, but those publications *were never forth coming—they had never been produced*, and that he *could not find* any such papers—there never had been any such printed and sent to the south.—More than a month has now elapsed and he has not brought them forward—he cannot find them.* But, yet, I suppose he has not the *moral honesty*, or resolution to acknowledge his error, or cease to oppose the benevolent and godlike doings of the abolitionists.

The first opposition, that I knew of by any person of influence in town, against abolition, or having a lecture delivered, was manifested by Maj. Elkanah Bates, one of the County Commissioners, on Wednesday previous to Mr. Burleigh's lecturing.† This

*More than twelve months have now expired, and Mr. *Foster Bryant* has not redeemed his pledge in producing those incendiary publications sent to the south.—*Nov. 1837.*

†I have hitherto had a favorable opinion of Maj. Bates, so much so, that when the Convention met at Taunton, which nominated County Commissioners, I was admitted as the *only* delegate from Mansfield, and made the nomination of Maj. Bates, which was seconded by Mr. Joshua Britton from Easton, who I had invited in.—Had it not so happened, I presume he would not have been put up. For this act I was severely censured when I came home, by Mr. Simeon Green of Mansfield, telling me that my confidence was misplaced, &c. Mr. Bates was put up on the temperance ground.

has been alluded to before. On being asked if he would be pleased to attend and hear an anti-slavery lecture, replied rather *petulently*; “No, I would go as far the other way !” When reasoned with on the subject of abolition he appeared excited, and said, “I have done all I could to keep it [abolition] *out of town.*” Some present understood him to say that he “*had done* all he could, and *should do* all he could to keep it out of town.” What success he has had the public may judge. For myself I had not the least suspicion that he *had done* any thing to “keep it out of town,” only I knew he had refused to read those papers and books which treated upon the subject when offered him. What he has done since to effect it, I have no more means of knowing than others. He has not, however, been very successful.—Although he has, undoubtedly, *succeeded* to keep “abolition out of” his own heart by refusing to read or hear lectures upon the subject, or to give it an impartial examination, yet the cause has got good foothold in the town and progresses most wonderfully.—Many judge and condemn a cause without giving it an impartial investigation. Solomon, in the book of Proverbs says ; “He that answereth a matter before he heareth it, it is folly and shame unto him.” 1Sc, 13v.

Abolitionism is condemned *most* by those who have examined it *least*. Anti-slavery has in its ranks men of purest sentiments, brightest talents, and the most noble christian graces. Many ministers of the gospel, and christians of all denominations. Are not their solemn warnings, admonitions, sentiments, views and opinions, worthy of the least notice and attention? If they were all atheists, deists, infidels, and men of abandoned character, there might be some propriety in refusing to read their publications. But as it is, those who harden their hearts, and close their eyes, and stop their ears, have no excuse. No, no more than those who raised a mob, stopped their

ears, and rushed upon St. Stephen and stoned him to death for preaching the truth, in opposition to a wicked world. The words of Solomon in the above text is very appropriate to those characters.

FIRST INDICATION OF MOBOCRACY IN MANSFIELD.

On Monday evening, August 29th, 1836, Mr. Burleigh lectured at the Methodist Meeting House, situated in the easterly part of the town. There he and the friends of the cause, were annoyed by a set of noisy fellows, "*of the baser sort*," who appeared to be alike regardless of good manners and the wholesome laws of the land. There was not enough noise or disturbance to prevent the lecture. After Mr. Burleigh had finished his lecture, *Foster Bryant* rose up and expressed a wish to take the sense of the meeting in regard to the lecture, and wished to have a moderator chosen. It was seconded by one of his party. Col. *Josiah Bird*, of Dedham, singing master, was declared to be chosen. He was the man who, in the lyceum in Mansfield, on the winter previous, when the subject of slavery was debated, said the negroes do not belong to the human family; that they were not human beings, but an intermediate race between man and the monkey, ourang outang! A very consistent advocate of slavery, truly! After Col. Bird was chosen Chairman, Mr. Bryant read something in a low tone, which but few could hear. Said that slavery was justified by the Bible, &c.—He requested Mr. Burleigh to read the passages named by him, which he did. Col. Bird made a speech, finding fault with the lecturer—condemned anti-slavery—called it incendiary, &c. said something which he said he would throw into Mr. Burleigh's teeth. Mr. Burleigh has a good set of teeth and I did not think Col. Bird could break them out by argument. He might by a brick bat, the greatest

and *most solid* argument which mobs make use of. Mr. Bryant read his resolutions. The mob were called in from without to vote, and helped to seats by Mr. John Rogers. His resolution fell in a *woful minority*, nearly two to one. notwithstanding some of his party held up both hands. Mr. Burleigh had liberty to reply to his accusers, which he did in a masterly manner, and totally discomfited them. Mr. Bryant, Bird & Co. made me think of the Lilliputians attacking Gulliver.

The opposers of emancipation contend that we have no right to interfere with slavery in the Southern part of this union, nor even in the District of Columbia—no right to interfere in the concerns of others, however atrocious their acts may be towards others of their fellow creatures; yet such men as *Josiah Bird*, of Dedham, and *Foster Bryant*, of New York, not inhabitants of Mansfield, assume to themselves the “*right to interfere*” with our concerns and oppose the doings of the peaceable abolitionists of the town, and do those things which have a tendency to encourage mobocracy.

On the night of the above lecture, some malicious and ill disposed person or persons who are “*not fit for freedom*” but are fitting themselves for the state prison, broke into the Methodist Meeting House where the lecture had been delivered, and broke the chandalier. Pro-slavery men say, that the blacks “are not fit for freedom;” but I think not one in ten thousand would be guilty of such a base and unprincipled act. To wantonly destroy the property, under cover of night, of a peaceable and quiet society, merely because they had the kindness to open their doors for a lecture in behalf of the poor, degraded, oppressed colored inhabitants of these United States, who are not allowed to plead their own cause, seems only to belong to the acts of *demons* rather than *men* who are commanded to love their neigh-

bors as themselves. The above was the first out-breakings of mobocracy in Mansfield.

Rev. Francis Dane, the Methodist minister who preaches there gave his consent for the lecture, but when the time arrived, *absented himself*, because he had heard it *whispered* that some in his society disliked it, and fearing, as I was informed, that there might be a disturbance. He then, advised the people of his society to have no more lectures there—that he surrendered his own feelings upon the subject, for the sake of peace. This gave offence to many in his society, and the mob party then claimed him as on their side. Some of his church felt hurt by the do-nothing stand he took, after having avowed himself an abolitionist.—Many thought that had Mr. Dane attended the lecture, his presence and influence might have prevented the disturbance.*

On Sunday, Oct, 9th, at half past 4 P. M. Mr. Burleigh lectured at Rev. Mr. Morton's Meeting House, to a large and peaceable audience. No disturbance, except towards the close, when *Guilford Hodges* entered with a heavy staff or cudgel, stood in the aisle and contradicted the lecturer. He was immediately, unceremoniously conducted out by the constable.—Hodges appeared then to be *stimulated* by a kind of *spirit* incongruous to good behavior, inimical to free discussion, and adverse to civil liberty; and friendly only to slavery and human degradation; friendly to that system which makes man a brute beast.

MANSFIELD, DEC. 1836.

We have some here, in this town, who say they are opposed to slavery; that they consider it wrong altogether; yet they will do nothing against it, but oppose

*It is a fact that he has not been known to pray for the slaves in public for a long time, and that he has avowed this to be a fact—yet he *professes*, when among abolitionists, to be a warm friend to the anti-slavery cause—*June 30th, 1837.*

any attempt which is made to uproot it out of the country, or to arouse the sleeping energies of the people in order to call their benevolence into action. They will not join an anti-slavery society, nor even sign a petition to Congress for the abolition of slavery in the District of Columbia, over which Congress has "exclusive jurisdiction in all cases whatsoever." One man a few days ago, refused to sign a petition for the above object alleging as a reason that the slave-holders ought to be paid for their slaves before they gave them up. That they ought not to be *compelled* to give up their *property* unless they received a compensation. So, under that consideration, he refused to sign the petition. I tried to argue the case with him. I asked him if the laborer ought not to be paid for his work? If a man ought to be *compelled* to labor for another against his will, and in addition to that not be paid for it? I asked him by whose labor had the planters of the South grown rich, and their families maintained? He acknowledged it was by the labor of the slaves. Yes, said I, the slaves earned them their property and have not been paid for their services, and now you are barely willing that the slaves may be liberated and sent empty away without one cent to pay them for their years of toil, only upon the condition that the slave holders shall be paid the price of them! Pay them for ceasing to wrong their fellow men! Pay them for doing their duty and giving the blacks their rights! What manifest injustice! Surely abolitionists have a work to do at the north to exterminate this pernicious doctrine before they go south. The Scripture says, that "the laborer is worthy of his hire." Some slaves have worked five years, some ten, some twenty, some thirty years and more. Some have earned for their masters three times the sum their masters paid for them, deducting all expense of maintaining them. Some five times, and some, perhaps ten times their original cost. Now does not justice require that the laborer should be paid

for his labor. Let them pay the long arrearages due their colored laborers for all their work, and when that is done it will be time enough to talk about *compensation* for the masters. Let them *compensate* their laborers first.

Gov. M'Duffie of South Carolina, cleared by fifty slaves the last season, 15,000 dollars from his cotton crop, after deducting the expenses of clothing, overseer and driver, cotton bagging, rent of land, &c. which sum averages 300 dollars earned by each hand. Five years labor would amount to 1500 dollars, which would be enough to pay for at least two slaves. So we see that fifty laborers are subjected to the control of *one man*; driven into the field by the whip of the overseer like dumb beasts, made to labor incessantly against their wills, to enable this *one man* to riot in pride and luxury. Is this right? Is this our boasted liberty? Is this according to the declaration of American Independence, which says "all men are created equal?" Let slave holders pay their laborers for their work before they talk of compensation. Strict justice requires that the slaves should be paid in full for their work and immediately set at liberty. But instead of acquiescing in this principle of justice, reason and common sense, some people are so blinded to a sense of what is right, that they are willing the slave holders should keep back the wages due their laborers, and still continue to hold them in bondage, not pay them one cent, and not liberate them only upon the condition that the slave holder should be paid for them. Was there ever a greater infatuation? Who are they who ought to pay slave holders for doing justice, by restoring their laborers to their just rights—by giving slaves their liberty so long unjustly withheld? Surely not abolitionists. They do not believe in buying and selling human beings. They do not believe in giving to the rich who have defrauded the poor, and then sending

the poor, empty away, who have earned all these riches. Notwithstanding the poor slaves are the only working class in the southern states, and have earned their masters what riches they possess, yet some people are not willing they should enjoy their freedom unless the masters are well paid—they want them *doubly paid*, and then they are barely willing that the poor industrious slave should go without one cent to pay him for his services in making his master rich! Was there ever more unjust reasoning?—This man finding his argument fall to the ground took a different position, and said, that he thought that most of the slaves did not earn more than enough to pay their living; that they were a bill of cost, &c. I replied if that was the case, surely we ought not to pay their masters for giving up what is to them a bill of cost—what is worth nothing to them! Shall we pay them for giving up what is of no advantage for them to keep? This is no argument for retaining them in bondage. Many of them who have ran away and gone to a land of liberty have more than earned their living since. Some have become rich.

Some say that if the slaves had their liberty they could not maintain themselves, and that they would not take their freedom if offered them. Let the masters try it. There are in the city of Cincinnati 476 colored persons who have paid 215,522 dollars to their masters for the liberty to own their own bodies and souls. This shows that they not only desire their liberty, but are capable of maintaining themselves. The slaves of the south maintain themselves and their masters too, in all their idleness, debauchery, gaming, horse-racing, &c.

This making slaves of the working class of the South has a tendency to render labor in the north disreputable, and the laboring class degrading. It has a tendency to make the laboring class of the northern states, also slaves. In fact, as I have be-

fore stated, Gov. M'Duffie of South Carolina predicts that it will take place within a quarter of a century. And I am sure it will, if abolition principles do not obtain the ascendancy, and triumph over slavery in this country. If slave holding principles increase in the minds of the people for twenty-five years to come, as they have done for twenty-five years past, the laboring class will become slaves according to the prediction of Gov. M'Duffie. Who would have thought, ten years ago, that a mob would arise in the peaceable town of Mansfield and prevent the delivery of a discourse against slavery and in favor of human liberty?

"A communication has been made to the Legislature of this state, by Gov. Everett laying before them certain documents received from the Executives and Legislatures of several of the Southern States, setting forth sundry complaints against abolitionists and anti-slavery societies in non-slave holding states, particularly in this Commonwealth, and requesting Legislative action, thereon, even to the *suppression* of anti-slavery societies, and of the peaceable meetings of abolitionists, by *penal* enactments prohibiting the same!" Whenever this request of the South is complied with, there is an end to liberty in this state. From what we have seen transacted in this town, we have reason to believe some are willing to comply with the arrogant demands of the south and *pass gag laws* to shut our mouths and prevent our talking or writing against slavery. so that we cannot utter a word in favor of human rights and liberty. It stands us in hand to be alive to the subject. It is an old adage, that "*eternal vigilance is the price of liberty.*" Let us be up and doing. Let us labor with those who are engaged in this good cause to enlighten our own minds by reading anti-slavery publications, so that we may be able to impart light to our friends and neighbors and induce them to read

and reflect upon the subject. All that is wanting to give success to this glorious cause, is *information*.—When the great mass of the people are fully informed upon the subject, the work is done. If all the non slave holding states were composed of abolitionists, slavery would not exist in the South one year. It would be abolished; and that too without bloodshed. The slave holding states have twenty members in Congress in consequence of their slave representation. Notwithstanding that, the free states have a decided majority in Congress, but we have many dough-faces there who are willing to succumb to the South, and surrender our liberties to Southern dictation. Men who always vote with slave-holders. The South are now for admitting the *rebel* province of Texas, now *nominally* called a *nation*, into this union for the purpose of upholding slavery, by forming five or six large slave holding states, so that slavery may still maintain its ascendancy. For an able exposition on the Texas controversy, the reader is referred to Rev. Dr. Channing's letter to Henry Clay. Price 12 1-2 cents. *five*

If the principle of the abolitionists are wrong, why do not their opponents meet them in fair argument and prove them so, and convince them of their error? Why do they not succeed and *write* them down? They have *thirty* or more presses to the abolitionists *one*. But notwithstanding this—notwithstanding the aristocracy and slave holding interest are arrayed on their side, yet abolition gains ground. Why is it so? Because it is *founded on truth* and righteousness, and universal benevolence, and meets the favor and approbation of God; or rather God is the first moving cause and blesses and prospers his own work. No weapon formed against it shall prosper. I believe the greater part of our opposers have a certain *premonition* that abolitionism is correct; hence they dare not read anti-slavery publications for fear they

shall become convinced. They will not read the truth lest they become converted. Hence they resort to mobs to frighten it away. But this only increases the flame. This causes people to look with more intense interest into the merits of the case — By looking with honest hearts, they are sure to see abolition sentiments are just and true—founded on the word of God and the noblest principles of benevolence and love to all mankind. But the friends of slavery and enemies of abolition have girded on their armor for the combat. Not the sword of truth—not the weapon of argument—not the armor of moral and intellectual warfare, ready and willing to meet the friends of emancipation face to face, in fair argument, but only by *mob force*. Their only *solid arguments* are stones, brick bats, rotten eggs, &c. and in the town of Mansfield they have endeavored to frighten away abolition principles and prevent the hearing of truth, by the beat of drums, blowing the bugle, and ringing and tolling the church bell.

Perhaps what I have said on a previous page respecting Rev. Mr. Sayward, does not convey to the reader an adequate idea, or plain view of the stand he has taken, or the part he has acted in regard to abolition. I will try, though briefly, to do him justice. Mr. Sayward has *professed* to be an abolitionist. One of those, I suppose, who says, “I am as much an abolitionist as you—But”—He however, signed the call for the New-England Anti-Slavery Convention held in Boston in May 1836; says he is an abolitionist—that he is for mild measures. So is every true abolitionist. Says that the abolitionists *go too fast*; that the abolitionists of this town ought not to have persisted in holding the meeting of the 10th October, because they knew, *he says*, that there would be a disturbance; pretends that he was *about* to bring the town over to the cause by a plan he had in contemplation; without any excitement, disturb-

ance, or confusion; by mild, peaceable, persuasive means. What a pity he had not put his plan in operation sooner! It is said it is never too late to do good. Why has he not set about it since? Oh! the hot-headed abolitionists have kicked his dish bottom up and frustrated all his benevolent plans! We have heard nothing from him in the cause since. I fear his abolitionism is but *skin deep*. But am I not too censorious? He had several causes on hand; temperance, moral reform, and anti-slavery. That he was, as I learn by him, going on with a course of lectures upon those different subjects. That he had given notice from the pulpit and appointed the day and hour when he was to deliver a lecture upon one of those subjects. He went to the Meeting House at the time appointed, but behold none came to hear him. The bell was not rung and he had no audience. So he went home. Of course there was no mob—no disturbance. So careful was he of *excitement*, that no person was sufficiently *excited* to move his feet to hear the lecture, although the weather was good. I have not heard of his attempting it again. So slavery will continue another century for any thing he will do. There is a lion in the way—popular sentiment; influence of the great; or something else, equally formidable.

The anti-slavery cause wants men who are willing to engage heartily in the cause, and endure through *evil report* as well as *good report*. Men who will not neglect known duty because it happens to be unpopular. We do not want men who are constantly studying *selfish expediency* instead of *plain duty*.

Some people contend that we have no right to discuss slavery, here in the free states, because the Constitution of the United States, say they, guarantees slavery to the southern states. The Constitution of this free country guarantee slavery!! What a libel on liberty! What a libel on the Declaration of In-

dependence !! The word *slave* or *slavery* is not to be found in the Constitution. There are but three articles in that instrument which can be construed to mean slavery, and these do not guarantee it.

The first allusion to the existence of slavery is to be inferred from the second section of the first Article, apportioning representation, "Including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of *all other* persons." As the fact is known that there are slaves, it is *presumed* that they are the persons meant, but the Constitution does not say so. This does not prohibit the abolition of slavery.

The second allusion to slavery, is in the ninth section of the first article. "The migration or importation of *such persons* as any of the states now existing, shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation not exceeding ten dollars for each person." This is not guaranteeing slavery, but only restraining Congress from putting an end to the foreign slave trade, until 1808. That is, if the section means *slaves*. But it can be construed with equal propriety, to mean any other persons ; Irishmen for instance, or any other foreigners. So far as it applies to the argument at all, it is in favor of abolition and against slavery, particularly since 1808, when the foreign slave trade was abolished, and the act is declared *piracy*, punishable with *death*.

The third allusion to slavery, and the one most relied on, by the advocates of slavery, is in the third section of the fourth article. "No person held to service or labor in one state, under the laws thereof, escaping into another, shall not, in consequence of any law or regulation therein, be discharged from such services, or labor ; but shall be delivered up on claim of the party to whom such service or labor may be due." This is a provision requiring one state to deliver up fugitives from

another state, who are held to service or labor by the laws of that state. But it no more guarantees slavery than it does apprenticeship, or the fulfilment of a contract, by a person who agrees to work for another, and runs away before he completes his engagement. According to its *literal* meaning, taken just as it reads, it would not apply to slaves, as they cannot be said to owe their masters any thing—there can be no such service or labor due. The debt is the other way. The masters owe their slaves for their labor. But supposing the Constitution guarantees slavery. Supposing it says, slavery shall be perpetual, and shall never be abolished? What then? Is there not a provision in the same instrument for amendments? Yes, and it has already been amended by the addition of twelve new articles. The very first article of the amendments forbids Congress to pass any law “abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble and petition the government for a redress of grievances.” So it seems the Constitution gives us the liberty to *speak, talk, write, print, publish*, and to *petition* the government. Where is the guarantee, so much talked about, which prohibits our meeting and discussing slavery—which forbids the people of the north to speak or write against slavery? No where, but in the brain of some deluded anti-abolition fanatic. But supposing our forefathers guaranteed slavery, are we, their descendants, and our posterity, forever under obligation to prolong its existence? If this principle is correct, it cuts off all reform, all improvement whatever. Whatever is once established by law, according to this doctrine, must forever remain binding upon those who come after. According to this our forefathers did wrong in casting off the yoke of Great Britain. No! away with such *slavish doctrine*. It is indeed a *slavish doctrine*, unworthy to be embraced by freemen, and fit only for despots. But it is a doctrine much used by slave holders of the south and

their minions in the north, for want of better arguments. “Drowning men catch at straws.”

The Constitution of the United States guarantees slavery, say the advocates of the system. We have seen in the preceding extracts from that instrument, which is all that can be construed to have a bearing upon the subject, that there is no such thing. There is nothing in the Constitution which forbids emancipation. Should slavery be immediately abolished it would be in harmony with the Constitution. But I *can prove* that the Constitution *guarantees the abolition of slavery*, and that our last treaty with Great Britain *guarantees* its abolition. The tenth article of this treaty reads as follows:

“Whereas the traffic in slaves is irreconcilable with the principles of humanity and justice, and whereas, both His Majesty and the United States are desirous of continuing their efforts to promote its *entire abolition*, it is hereby agreed that both the contracting parties *shall use their best endeavors* to accomplish so desirable an object.”

The eleventh article says: “This treaty *shall be binding on both parties*.” This treaty, it will be remembered, was signed and sealed at Ghent, the 24th Dec. 1814, and afterwards approved by the President of the United States and the Senate. The President himself a slave holder—a part of the Senators slave holders, and also some of the Plenipotentiaries. The Plenipotentiaries on the part of the United States, were John Quincy Adams, James A. Bayard, Henry Clay, Jonathan Russel, and Albert Gallatin. Can there be a more *solemn pledge* to guarantee the abolition of this most infamous traffic? Great Britain has fulfilled her part of the treaty.—What are the United States doing to fulfil her part? Riveting the chains of slavery the tighter! While France and other nations of Europe are co-operating with England in capturing slave ships on the coast

of Africa, President Jackson refused to co-operate with them when applied to by the government of England. Alas, my country! Look at the tenth article of the treaty of Ghent, as quoted above, and then examine the sixth article of the Constitution of the United States. That article says: "All *treaties* made, or which shall be made, under the authority of the United States, *shall be the* SUPREME LAW OF THE LAND: and the Judges in *every state* shall be bound thereby, any thing in the constitution or laws of any state to the *contrary notwithstanding*."

This treaty then binds every citizen of this nation, north and south, to use their *best endeavors* for the *entire abolition* of the traffic in slaves. The abolitionists are fulfilling the terms of the treaty, as much as they can, while their opponents are breaking them and violating the Constitution and the "*Supreme law of the land*."

To show still further the gross inconsistency of those who oppose abolition, I would state that I was talking with a man upon the subject, who opposed freeing the slaves of the Southern States, on the ground that the *blacks* were the only people who could endure to work in that hot climate—that the *whites* could not stand the heat to labor, &c. I asked him if a black man could not work as a *hired man* stimulated by *wages*, as well as under the fear of the *overseer's lash*? He confessed he did not know but he could. Very soon he took the ground that he should be willing to have the slaves freed if they could all be sent back to Africa. I asked him who, in that case would do the work as he had said the whites could not labor there? If any part ought to be sent away, surely the idle drones, the whites, ought to be sent off, and not suffered to live there, on the hard earnings of the poor blacks. Yes, he was willing to have all the colored people sent out of the country, and leave the south without any to till the

land, rather than do justly by them by restoring them to liberty and paying their laborers the proceeds of their labor. If the colored people are the only persons who can labor in that hot climate, surely they ought to remain, and if white people cannot endure to labor there, they are the ones who have no business there, but ought to depart forthwith. I think that the laborer who tills the land has the best right to the soil, and ought, if any one, to enjoy the fruit of his labor.

The system of amalgamation which accompanies slavery, has rendered a large proportion of the slaves as white, nearly, as their masters, and if the slave holders send them off, they will send off many of their own children, and brothers and sisters. In process of time all the slaves will be as white as their masters, and then *color* will cease to be a badge of slavery—and then laborers of all classes must come under the yoke of bondage in the *north* as well as in the *south*, and the prediction of Gov. M'Duffie will be realized. Nothing will save our laborers from all becoming slaves to the rich but the success of the principles of anti-slavery. Nothing will save the country from despotism and bondage but abolitionism. Let every man and woman do their duty and “come up to the help of the Lord against the mighty” and the country will yet be saved.

One of the chief arguments against us is, that we of the north are not interested in slavery, and therefore *have no business* to discuss it. We might with equal propriety, whenever we receive a wound in the arm or leg, say that the head and rest of the body is not interested. Does not the whole system suffer? So does the whole system of the union suffer by the existence of slavery. The north and the south are united like different parts of the human body. When one member suffers all suffers. The only thing that endangers the union is slavery. Abolish it and the

union is safe. Continue it and the union is lost, or our liberties destroyed. Should there be a general insurrection of the slaves of the south, the militia of the north and free states are liable to be called out to suppress it. Are we not "interested?" The South threatens to dissolve the union on account of slavery. Are we not then in danger?

We are interested in demolishing slavery because our free citizens, when they go south, if they happen to have a colored skin are liable to be taken up, thrust into prison, and if they cannot prove their freedom by white witnesses, (colored people are not allowed as witnesses,) are sold for slaves to pay their jail fees, &c. This has frequently been done. A free citizen of Massachusetts, named John Tidd, sailed in a vessel to New Orleans. While there the Captain thrust him into the calaboose and came away and left him. His case was made known, when some one applied to the Mayor of Boston, who wrote to the Mayor of New Orleans, stating the facts, and Tidd was released, thus proving that the color of his skin was the only thing for which he was detained. Had not the Mayor made application for him he would soon have been sold for a slave for life.

We are interested in the slavery of the South, or any part of the United States, however remote, because we are compelled to deliver up the runaway slave to his master, contrary to the plain declaration of the Bible, which says; "Thou shalt not deliver unto the master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you in that place which he shall choose in one of thy gates where it liketh him best! Thou shalt not oppress him."—*Deut. 23d ch. 15 & 16 v.* This is contrary to the principle of liberty; contrary to our benevolent feelings, and contrary to our consciences and our notions of right and wrong. We would rather help a fellow creature out of trouble

than to thrust him into it. The right of a common humanity, all over the world, pleads for the slave — Wherever man is suffering under ignorance and oppression he is entitled to our sympathy. If he is as far off as China or the East Indies, it is not only our right, but our duty to feel for him and aid him.

Not many years will roll away before slavery will be abolished throughout the world. England has already abolished it in her dominions. The former Spanish Colonies have done much in the work.— France is about it, and Spain and Portugal are preparing the way. The result of emancipation in the British West Indies is glorious. Must the United States, which boast so much of *liberty*, be the last to let go the iron grasp of slavery, and let the oppressed go free?

The British government have applied to the government of the United States to co-operate with them in putting an end to the slave trade by fitting out vessels and repairing to the coast of Africa, and capturing all slavers found on the coast. To the disgrace of our *free(?)* government, President Jackson, after delaying seven months to answer the request, *positively refused* to lend any assistance whatever. In answer, whether this is not neglecting to fulfil our treaty with Great Britain, the reader is referred to an article on another page. Other nations are beginning to fall in with Great Britain and uniting with her to put an end to this nefarious traffic. How long will America stand back?

MANSFIELD, Nov. 6th, 1837.

This day the first annual meeting of the Mansfield anti-slavery society was holden for the choice of officers. The following gentlemen were chosen :

President, Dr, Hezekiah Skinner—*Vice Presidents*, Schuyler Shepard, Isaac White, Stephen S. Sherman, Horace Skinner—*Recording Secretary*,

William Grover—*Corresponding Secretary*, Isaac Stearns—*Treasurer*, Stillman Cobb.

Since the memorable 10th of Oct. the doors of the Centre Meeting House have been closed against abolition—closed against pleading the cause of the poor, oppressed, degraded slave. Rev. Mr. Easton, a colored preacher, was permitted to hold an evening meeting last spring at the Centre Meeting House to speak upon the case of the free colored population, and to solicit subscriptions to re-build a church for colored people in Hartford. But he was *hampered* and made to promise not to say any thing upon the *dreadful exciting subject of abolition*. So he had to be *gagged* before he could speak there. He mentioned it in his discourse, and said he was not permitted to speak upon the subject of abolition however near and it was to his heart.

Rev. James H. Sayward asked his dismissal, which was granted, and he gave up the pastoral charge at the Centre Meeting House, in June last.—He was settled there but two years. He had put his hand to the abolition plough and *looked back*.—His case ought to be a warning to others not to shrink from duty, or faint in the hour of trial. He and his friends were impressed with the idea that if he should withdraw from the charge of that society, those abolitionists who had left the society would come back; but not one has returned, and there is not the least probability that they ever will, as long as the doors of that house are closed against free discussion. They must be very weak and foolish to imagine that the friends to liberty and the rights of the slave should come back while the pro-slavery spirit rules there. If the members of that society want them back, let them open their doors to abolition lecturers and repent of their past conduct, and be on friendly terms with the lovers of freedom.

Since a large part of Mr. Sayward's congregation

left his society in consequence of being mobbed, a member of his church said, that he never enjoyed himself so well in his life, at meeting, as he has with the few that remains ; for said he, "it is still times and they are not all talking about *niggers, niggers.*"

MR. C. C. BURLEIGH.

This indefatigable laborer in the cause of the oppressed, has been laboring for some time in the state of Pennsylvania, where his lectures have been crowned with wonderful success. But his exertions in the cause have almost worn him out. By repeated speaking he has injured his lungs so as to become so hoarse as to be unable to speak loud. Thus we see the servants of liberty wearing themselves out, and all the thanks they have from the pro-slavery gentry, is to be mobbed and accused of lecturing for the sake of money, and to get office, &c.

There are some among us who are so much like the "Scribes and Pharisees, hypocrites!" of our Saviour's time that they are very particular to "pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy and faith : these ought *they* to have done, and not leave the other undone."—*Mat. 23 c. 23v.* They are very much afraid that the sabbath will be violated by having lectures on slavery delivered on that day, when at the same time they "omit the weightier matters of the law, judgment, mercy and faith." An excellent article appeared in *Zion's Watchman*, a Methodist abolition paper edited by Rev. LaRoy Sunderland and Rev. Timothy Merritt, New York, from the pen of Rev. George Storrs. In Bishop Hedding's Address before the Oneida and Genesee Conferences he says : "Some of the lecturers have desecrated part of the holy Sabbath, by lectures on this exciting and political subject." Mr. Storrs in reply says : "What, I ask, does *desecrate* signify? Answer, 'To divert from the purpose to which any

thing is consecrated.' To what is the holy sabbath consecrated? Let our Lord and Savior answer. 'The Sabbath was made for man and not man for the Sabbath.' And what were some of the *purposes*, for man's benefit, for which our Lord used the Sabbath? His disciples plucked ears of corn on that day to satisfy their hunger; and when the Pharisees complained that they had 'desecrated the holy Sabbath,' our Savior justified them fully, and told their accusers if they 'had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the *guiltless*.' It seems the Pharisees had great regard for the sacrifices of the Sabbath, and what would be called in these days acts of devotion, while they set lightly by acts of mercy, or *benevolence to men*. Our Savior taught them that the latter were to be performed even though by doing them, the former were left undone, even on the Sabbath day.

"In John, 5th chapter, we have an account of an act of our Lord in healing an impotent man on the holy 'Sabbath;' and ordering him to carry home his bed. The Pharisees, indeed, believed it was not lawful for the man to carry his bed on that day. If it was unlawful at all, it was doubtless, *politically* so; for it must have been the political economy of the Jews that forbade it, if it was forbidden; and if so, did not our Savior meddle with politics? and what is more awful, too, on the 'holy Sabbath!' For this act of 'desecrating the holy Sabbath,' the Jews sought to slay Jesus!"

"Again in Luke 13th we are informed that our Lord healed a woman who had a spirit of infirmity eighteen years, on the Sabbath. What an 'exciting subject' that was! Even the ruler of the synagogue could not keep his nerves still at seeing such a 'desecration of the holy Sabbath,' and he 'answered with indignation, because Jesus had healed on the Sabbath day, and said unto the people, there are six days in which men ought to work; in them, therefore, come

and be healed, and not on the Sabbath day.' How did our Lord answer this horror stricken ruler, who was so shocked for fear the holy Sabbath would be *desecrated*? 'Thou hypocrite! doth not each one of you, on the Sabbath, loose his ox or his ass from the stall, and lead him away to the watering? and ought not this woman, whom satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?' But we, forsooth, must not say a word about loosing two and a half millions, on the holy Sabbath, it would desecrate it so, whom Satan and his agents have bound, lo, not these eighteen years, but they or their ancestors, these two hundred years, and 'bowed' them 'together,' so that they can in no wise 'lift up' themselves. Let us examine one case more, that of a man with a withered hand whom our Lord healed on the 'holy Sabbath.'

"Luke informs us, that the Scribes and Pharisees 'watched Jesus whether he would heal on the Sabbath day,' but the Savior said, 'I will ask you one thing; is it lawful on the Sabbath day to do good, or to do evil? to save life or destroy it?' He then proceeded to heal the man; 'but it filled with madness,' those advocates of the holy Sabbath; they doubtless, considered it horribly 'desecrated.' They were so *devotional* on that day, that they could not desecrate it to the purpose of doing good to the *bodies* of men. Mark tells us, that our Lord 'looked round about on them with *anger*, being grieved for the *hardness of their hearts*?' What anger must he feel, and grief, towards some modern professors, whose hearts are so hard, apparently, that it is a grief to them when their brethren, who feel themselves constrained by love to God and men, to open their mouths for the dumb, presume to 'desecrate the holy Sabbath,' by doing what they believe God requires of them. Yes, and straightway they *forbid* us, 'because we follow not Colonization, saying, **WHOLLY REFRAIN.**'

“Matthew, in describing this same transaction, says, ‘They asked him [Jesus] is it lawful to heal on the Sabbath day? that they might accuse him.— And he said unto them, what man shall there be among you, that shall have one sheep, and it fall into a pit on the Sabbath day, will not lay hold on it and lift it out? How much better, then, is a man than a sheep? Wherefore it is lawful to do well on the Sabbath days.’

“Two things are clear in this text. First, a man is better than a sheep; therefore, he is not to be reduced to the condition of ‘goods and chattels,’ or made cattle of. Second, it is right to lay hold on a sheep on the holy Sabbath, and pull it out of a pit, where, possibly, it might not die if left till another day. If, then, a sheep, which bears no comparison with a man in value, may be, and ought to be laid hold of and pulled out of a pit into which it had fallen, on the Sabbath day, and such an action does not ‘desecrate’ that holy day, how, I beg leave to know, can it be shown that pleading the cause of two and a half millions, who have fallen into the horrible pit of slavery, on the Sabbath day, is *desecrating* it?”

“Let every minister that fears God, open his mouth for the dumb on all occasions; the holier the day the better. And until the friends of the slaves cast off a sort of *superstitious*, and unwarrantable regard for the Sabbath, which forbids their doing good to the *bodies* as well as to the *souls* of men, they need not expect the cause of the perishing will prevail.”

Although we have an Anti-Slavery Society in Mansfield, composed of over three hundred members, men and women, yet we have not yet done as much as some societies with one quarter of that number.— It is, however, hardly one year since its organization, and we have had but little lecturing on the subject of slavery. We want some powerful lecturer to wake us up. There is no cause but what needs line upon

line, precept upon precept, to keep it bright and lively, and to rub off the rust that is apt to gather. Even religious societies composed of persons who profess to have passed from darkness to light and to be renovated in the spirit of their minds, need constant admonition lest they backslide and forget their duty.— So here. We in Mansfield are not more than *half awake* to the great sin and abominations of slavery. We do not lay fully at heart the Apostle Paul's admonition to "Remember them that are in bonds as bound with them; and them which suffer adversity," &c. Let us try to put ourselves in the slave's condition. The nearer we can come to this the more qualified we shall be to do our duty. Let us obey the golden rule, to do unto others as we would wish them to do unto us were we situated like them. We are commanded to 'love our neighbors as ourselves.'

More Anti-Slavery newspapers, and publications ought to be taken. I know of some individuals, who profess to have renounced the world and all its vanities, who, at the same time are so much engaged in worldly pursuits, in acquiring property, that they do not even take a single copy of any Anti-Slavery publication! When asked to subscribe they say "Oh! I have not time to read!" Could such a person conceive how astonishingly inconsistent this appears to a person of intelligence, they would, surely, be induced to either renounce their profession or subscribe and pay for an Anti-Slavery publication, and give themselves time to read it. There are, however, several copies of the *Emancipator* taken and read with eagerness. Forty copies of *Human Rights* are brought into town and circulated. A few copies of the *Liberator* are also taken, and perhaps some other abolition papers.

The Committee of the Methodist Society and most all its members, who live in this town, belong to the Anti-Slavery Society; but they appear to be very

reluctant and tardy in opening their Meeting House for lectures. Although most all in that society are abolitionists, and the Committee *all belong* to the Anti-Slavery Society, yet some of that Committee object to having Anti-Slavery lectures there, for fear that one or two in the society will withhold paying any thing to their society for the support of the gospel! This ~~lack~~ *lacking* of *moral courage* is very detrimental to the progress of truth. The Committee have heard some one in that society (who does not profess religion) threaten that if they have an anti-slavery lecture in that meeting house *he* will not pay one cent. So for fear of losing a dollar or two, the cause of the poor oppressed slave cannot be heard in that house. For fear of losing a dollar or two, slavery may continue another generation for any thing they will do. So it appears if one in that society has any objection to a lecture on slavery, a lecture cannot be had, which if the opposer would attend and hear he might be convinced. I believe however, that there is a large majority there in favor of lectures. Supposing every religious society would thus treat the subject of any moral reform? In that case truth would be completely shut out. Supposing the Apostles of our Saviour had thus waited for the people to be convinced, or all agreed, before they preached, could there have been any conversions by their preaching? Surely not. In fact, then there would be no need of preaching. I would ask if this is not depending upon an arm of flesh for support? They refuse to aid in what they acknowledge to be a good cause, for fear of man. "The fear of man bringeth a snare," says Solomon. They appear to be unwilling to trust the Lord in this duty. I know of several, who, if the meeting house was free for lectures would pay double what they now do, and some who do not now pay any thing, but who would pay if the house was open for free discussion. So on that ground

they would be gainers in a pecuniary point of view, in doing their duty. But the *principle* involved ought not to be put into competition with dollars and cents. Shall it be said that a Christian society sacrifices *duty* for *interest*? I hope they will yet come to their senses and open their doors so that the cause of the poor and oppressed may be advocated there.*

A writer in the *Emancipator* of the 9th inst. says: "There is no sin which the blessed Savior so strongly reprobated as the sin of the '*barren fig tree*' the *unprofitable servant*,' and the '*Priest and Levite*' which was the guilt of doing just nothing at all!— Nay, he has informed us, that the damned in hell will be sent there because they '*did it not*.'

Mansfield, Nov. 27th. 1837.

Since the preceeding was written, Mr. J. Coddington has lectured at Rev. Mr. Morton's Meeting House, to a full, quiet, and attentive audience. He lectured on Sunday afternoon and evening of the 19th inst. Mr. Tillson, a financial agent of the American Anti-Slavery Society has called upon members of the Mansfield Anti-Slavery Society, and collected an amount which is very handsome, considering the pecuniary embarrassment, and the circumstance that we are not rich in this worlds goods. Mr. Coddington would have lectured at the Methodist Meeting House had the Committee been willing.

MANSFIELD TOWN MEETING.

Mansfield, March 7th. 1837.

Yesterday was the first Monday in March, the annual Town Meeting day for the choice of Town Offi-

*A colored man, Rev. H. Easton preached in the Methodist Meeting House, in May last. He was liked extraordinary well; but one man was so offended at his being admittid there, that he refused to hear him, and threatened to nail up his pew door, and swore that he would not pay one cent to the society this year. Perhaps this frightened the Committee.

cers for this town. On the tenth of October last, we were *mobb'd down* by the aid and instigation of men not inhabitants of the town. Yesterday an attempt was made to *vote us down*, by the same unlawful aid. It succeeded in part. Wm. B. Bates was declared by the moderator, (Solomon Pratt, Esq.) to be elected Town Clerk. Whole number of votes 181, necessary to a choice 91, Wm. B. Bates had 92 and was declared to be chosen. It was afterwards ascertained that several had voted on the anti-abolition side who did not belong to the town—that some minors also voted. Had it not been for these illegal votes he would not have been chosen. They could not succeed in carrying in a single other officer, except the Moderator who was chosen before the Town Clerk. We balloted six times for first Selectman without success, and then adjourned the meeting to the first Monday in April, at twelve o'clock at noon. Solomon Pratt, Esq. and William Grover were the highest as opposing candidates. William Grover was supported by the abolitionists and those opposed to mobocracy, and Pratt was supported by men of different views. Esq Pratt finding he could not be chosen and that it was probable his opponent would be at the next ballot, stated to the meeting that he *did not wish to be chosen*—that he would not accept if he had all the votes(?) He ought to have stated that before and saved the town all that lost time, and not suffered himself to be balloted for six times. As soon as he had made that statement, one of his party motioned to have the meeting adjourned, which was seconded. There was ample time to ballot twice more, and there would probably have been a choice. The motion was tried in the Meeting House by holding up hands and decided by the Moderator to be one or two majority to adjourn. The vote was doubted. It was tried again, and decided to be three majority not to adjourn. It was doubted.

It was concluded to *divide the house* by going out doors in front of the Meeting House, with those in favor of adjourning on the right, and those against it on the left. It was evident to me, and to many others, even some who voted to adjourn acknowledged it, that there was a majority against adjourning. It was, however, decided by the Moderator to be a majority in *favor* of adjourning. The meeting is considered wholly *illegal* as the Selectmen had not furnished nor posted up a list of voters, as is required by the statutes. One of the Selectmen* was so ignorant as to afterwards declare that it was not necessary *only once a year!* The following extract from the Revised Statutes may enlighten him.

Chapter 3, Sec. 5. “The Selectmen shall, at least ten days before the first Monday in March, and at least ten days before the second Monday in November annually, make out correct alphabetical lists of all the persons qualified to vote for the several officers, to be elected at those periods, respectively, and shall, at least ten days before the said elections, cause such lists, respectively, to be posted up in two or more public places, in their respective towns.”

The Selectmen had no such lists made out and posted up; and after the Town Clerk was *declared* to be chosen, they were called upon by an elector to produce and read their list of voters. After much importunity the Moderator brought forward an *old list* and read it. It was found that many had voted whose names were not on the said old list, but the Moderator suffered them to vote at all the six ballotings afterwards, notwithstanding they were objected to.

Mansfield, April 3d. 1837.

This day the voters of the town met, according to adjournment, to finish choosing our town officers, &c. At the first balloting for Selectmen, the whole number

*Ebenezer Williams.

of votes was declared to be 209, necessary for a choice 105; Capt. Edward Kingman was declared by Esq. Pratt, the Moderator, to have just that number and was chosen. At the second balloting for second Selectman, the whole number of votes was declared to be 207, necessary for a choice 104; Ebenezer Williams had just that number and was chosen. At the third balloting Mr. Warren Cobb was declared to be chosen by a little larger majority.

When the first Selectman was declared to be chosen, the mobocratic party gave a shout and clapped their hands in token of triumph. James M. Wilbur, a young man who figured with the base drum at the mob on 10th Oct. 1836, stationed himself in the front gallery and bawled out so loud as to be heard by all present, and uttered *four words*, out of contempt to abolitionists, too profane and obscene to mention here. Some of his party felt ashamed of him and hung their heads. The Moderator took no notice of the disorder and did not even call to order.

The anti-abolition party boast of the result of this election, but I think they have not much to boast of when all the circumstances of the case are considered. The anti-abolition party held a large caucus a week or two previous, nominated their officers, and then used every effort to get out all their voters. All the enemies of temperance voted on their side, I believe, without exception. All the drunkards who were posted as such two or three years ago, voted on their side. All who are opposed to religion and revivals, voted on that side. All negro haters, and those who believe the negro race to be inferior to the whites, and that they were created on purpose to be slaves, voted on that side. All who possess aristocratic feelings and who look upon the laboring class, both white and colored, with contempt, voted on that side. All dough faces, who with abject servility, cringe to the arrogance of the slave holders of the south, for fear the south will dissolve the union, and

that we shall not be able to sell cotton cloth and other goods to so good advantage, voted on that side — All who were engaged in the mob of the 10th October last to prevent the people hearing a lecture in favor of human freedom, voted on that side. All who were *suspected* of countenancing the above mob, “gentlemen (?) of property and standing,” who, in mobs, would wish to keep behind the curtain, voted on that side. I will not say that there were not any honest, sincere, upright, conscientious men who voted on that side. I believe there were several. Several who have not looked into the principles of the abolitionists, and who are kept from examining the subject by the misrepresentations of our opponents; but who will, by and by, when the light of truth has further spread itself, come on our side and be zealously engaged in the good cause.

Our opponents on another consideration have nothing to boast of. Almost every man of their party attended the meeting, while many abolitionists were absent. I have not the least doubt but that if every abolitionist voter had attended, and if some few transient people who were admitted to vote on the other side, whose right to vote, to say the least, was doubtful, had not voted, we should have elected our men by a handsome majority. All those who are employed by the rail-road company, and all those engaged in the coal mining business, who were admitted to vote, voted on the anti-abolition side. In short if none but native inhabitants of the town had voted, we should have had a large majority, notwithstanding many abolitionists were absent. Some were admitted to vote on the pro-slavery side who had mostly for a year past, resided in other places, merely on their claiming a right to vote and saying that they had their *trunks kept in town*. Whether they were *empty ones* or not they did not say; nor was the question asked.

Abolitionists here have been blamed for "taking part in politics," as though they had no political rights, now our liberties are at stake. But it was very natural that they would turn out and vote against those engaged in the mob or suspected of giving countenance to mobocracy.

Between the Town Meetings of the 7th of March and the adjourned one on April 3d, the Selectmen furnished a list of voters, and when they met to receive the qualifications of voters, &c. at the adjournment, several who had voted on the 6th of March, were, by the earnest request of abolitionists, questioned, and acknowledged themselves not to be inhabitants of this town, and their names were taken off the list, but still some names were retained and voted, unquestionably, who were not legally qualified voters.

The three Selectmen were also chosen Assessors for the town. It has appeared that the Assessors were not *qualified* to make the taxes. They applied to some abolitionists to make them, who very properly refused. As they could not find any of their own party, belonging to the town, *capable* of making the taxes, they engaged a person who has resided but a short time in the town to make them. But it appears that they were made very unequal. The town tax was the same in amount, that it was last year, but some who stand the same in the valuation as they did last year are taxed *less*, and some who stand the same in the valuation are taxed *more*. It is hoped that the town will, by another year, be brought to their senses so as not to choose ignorant men to manage our concerns, but choose men capable of doing the business devolving 'upon them with accuracy, and without assistance.

Mansfield, Nov. 14th, 1837.

Yesterday was the day to choose the Governor,

Lieutenant Governor, Senators and Representatives of Massachusetts. The voters of Mansfield met at the Centre Meeting House, agreeable to the warrant, to cast in their votes for the aforesaid officers of the State Legislature, but we were not able to effect a choice for a representative. We ballotted three times, when a motion was made to adjourn the meeting. The motion was put by holding up hands, but as it was difficult to ascertain the vote, it was determined to divide the house by going out doors as usual. It was decided, by the Selectmen, to be a majority not to adjourn. It was then motioned not to send a representative. This was ultimately decided by going out doors and dividing into two lines. It was declared to be a majority to send. As they were going into the Meeting House, one man inquired of Mr. J***** G*****, how the vote stood, who replied in a strong stentorian voice, "*to send; hell and damnation.*" Those who heard that expression were shocked, and a member of the Methodist Church, asked another member if he knew that the man who uttered those words was once a member of the Methodist Church! He was once a member, but became offended at the discipline, and withdrew or was expelled, and soon after embraced universalism. He is much opposed to abolitionism, and takes the Universalist Trumpet, which is pro-slavery. He ought to read works on morality, and also Rev. Adin Ballou's discourse on slavery, delivered at Mendon, on the 4th of July last. A real abolition document, by a Universalist Minister. Immediately upon going in, a motion was made to dissolve the meeting, which motion was put by holding up the hand, and declared to be a vote to dissolve the meeting. Some held up both hands and one or two minors voted not to dissolve. They are liable to a fine of \$100. By this time there was much confusion and disorder, disgraceful to those who participated in it, and to the

Chairman of the Selectmen, Capt. Edward Kingman, who did not exercise his authority to preserve order, but rather joined in the clamor. He even clapped his hands, uttered a loud horse-laugh, and said, "I cannot hear one word that is said." After it was declared to be a vote to dissolve the meeting, Mr. Bryant made a motion to adjourn which the Chairman put. Solomon Pratt, Esq. got up and said, that was not in order, as the majority was declared to be to dissolve the meeting. While Esq. Pratt was speaking, much noise was made, *evidently purposely*. Several who disliked his speaking jumped from the seats on which they had been standing and stamped as they walked along. Some cried out *nigger, nigger, abolition*. It occurred to me that Esq. Pratt could not but see a little of that mobocratic spirit, which he *failed to discern* on the noted 10th of Oct. 1836. But times are ever changing, and with it men's opinions. Esq. Pratt insisted upon the necessity of the Chairman's declaring the meeting dissolved. Finding the clamor and confusion increasing, and that he could not get along, and it being after sun set, when it would be illegal to proceed, after much delay, declared the meeting dissolved. That evening a number met at the tavern and held a caucus and determined to petition to have another meeting to be held on the fourth Monday of this month, for the purpose of choosing a representative. The abolitionists most generally voted not to send in consequence of not agreeing upon one candidate, and also voted to dissolve the meeting.

Mansfield, Nov. 27th, 1837.

A Town Meeting was held this day agreeable to a warrant to choose a Representative to the General Court. A motion was made to not send a Representative. It was tried by yeas and nays and resulted in a vote not to send. Nays 98, Yeas 61. Abolitionists most generally, voted not to send.

MURDERED TRAGEDY,
Fruit of Mobocracy—Rev. Elijah P. Lovejoy,
 MURDERED AT ALTON, ILLINOIS.

We have before us, in the murder of Elijah P. Lovejoy, that friend to liberty and the rights of man, the legitimate fruits of that spirit of mobocracy which has been acted out in this town, and throughout the country. All those who have directly or indirectly encouraged or countenanced, or have been actors in mobs, to put down free discussion, or silence abolitionists, are accessory to that murder. They are accessory in fomenting that spirit which has led to murder—to the murder of that inestimable and worthy philanthropist, *Elijah P. Lovejoy*. That spirit of mobocracy; that spirit of opposition to liberty had, previously to this fatal catastrophe, destroyed his printing press two or three times. The first time it was destroyed was in St. Louis, Missouri, a slave holding state. A lawless mob destroyed it because the paper had the moral courage to speak in favor of human liberty and against that awful deed of moral turpitude transacted there—I mean the burning a colored man to death by a slow fire by a mob. Mr. Lovejoy's paper, the *St. Louis Observer*, boldly protested against such a deed of moral depravity. For this his press was destroyed and his life threatened. As he found he could not enjoy the liberty of publishing *truth* in a slave holding state he moved into the *nominally* free state of Illinois. Here the minions of slavery followed him and with the spirit of demons twice destroyed his press and thirsted after his blood. And on the night of Nov. 7, 1837, the mob accomplished their savage and diabolical purpose. They shot him dead—they took his life. Then, as soon as the ruffians found that they had done the deed, the air was rent with savage yells of infernal gratification surpassing the Indian war whoop. But his blood

cryeth from the ground for vengeance. Vengeance upon the odious system of slavery by whose spirit the dreadful deed was committed. *The death warrant of slavery is signed!*

A great change is taking place all over the country in favor of the abolition of slavery. The Hon. Richard Fletcher, Representative in Congress from Boston district, at the noted Faneuil Hall meeting two years ago, denounced abolitionists by a speech, which has been considered to have been the cause of the Boston mob, and others, but now offers to bear one third of the expense of re-establishing the Alton Observer. *The old lion of New England is roused!*

CONCLUSION.

. When I commenced the preceding paragraphs, I had not the most distant idea of extending them to the length I have: neither did I expect to have it published. But yielding to the solicitations of friends, (as I have a few left, notwithstanding the attempts of anti-abolitionists to crush me,) I have concluded to have it appear in print, that the public may have an opportunity to judge of the base attempt to crush free discussion in Mansfield. In doing this I have stated nothing but *facts*, most of which I was an eye and ear witness of. I have done it as impartially as I was able, without fear, favor, or affection. I have not written with any ill will to any person, nor for the purpose of courting the favor of any sect or party. If I am indiscreet in so doing it is owing to the predominant principle of liberty by which I am actuated. I have been accused by the enemies of abolition and promoters of mobs, of being the *whole cause* of abolition sentiments spreading throughout the town, (as though that was a crime,) and thereby being the cause of the mob of Oct. 10, 1836. If I have done any thing to forward the cause of Anti-Slavery, I rejoice, but I reprobate the idea of being the cause of mobs. They originate from men of dif-

ferent principles. The part which I have taken in the Anti-Slavery cause has exposed me to much obloquy and reproach. It is true that I have taken considerable pains to circulate anti-slavery publications, particularly at the commencement of light on the subject in this town. If I have been the means of enlightening my fellow citizens on this question, I am gratified ; and if I am reproached by the enemies of the cause, for so doing, I shall consider it my highest honor. But I am sorry that any person should be found fighting against the truth. Some anti-abolitionists have accused me of being actuated by a *mercenary spirit* ; that I am a *hireling* and do it to get money. Others of the same class accuse me of neglecting my proper calling, spending my time for nothing, when I ought to be earning something for the support of my family, &c. It is true that I have spent considerable time to disseminate publications and light upon the subject, and to obtain signatures to petitions to Congress, for which I have not had any pay.* I have not done it for money. I have spent both time and money in the cause cheerfully. My anxiety to see the cause prosper has induced me to do it. I think it time for others to wake up and work while the day lasts. We want more working men and working women in this cause to insure it success. Every man and woman ought to take hold of the work in earnest. Surely if they had near and dear relatives in such slavery as the colored people of the south are oppressed with, they would not be idle. They would then think it time to do something. They would awake out of sleep.

Perhaps the reader of the preceding pages will expect some apology for its imperfections in style and grammar, &c. My apology is that I have had nothing but a common country school education, and that farm-

*One man in town gave me one dollar, and another in an adjoining town gave me fifty cents, which is all I have received, except my fare to and from an Anti-Slavery Convention, when a Delegate.

ing has been my chief employment. Such as it is I give it to the public, hoping that whoever takes the trouble to read it will pass by "like the idle wind" its imperfections.

As the Anti-Slavery cause grows popular, many men of "property and standing," who aspire to political preferment, will crowd into the anti-slavery ranks.— This was evident in the recent election in this state.— One of the Whig candidates for Senators in the County of Bristol, Mr. Eddy, it was said, assisted a year or two since in breaking up an abolition meeting in Fall River, but now comes forward in a letter to Mr. Robeson, President of the Bristol County Anti-Slavery society, in favor of abolition, *just before election*. He was therefore elected. Even Gov. Everett, it is said, favors abolition, when not two years ago, he declared in his speech to the legislature, that the doings of abolitionists were "*indictable at common law*." I expect some of the leading men of this town will soon be courting the abolitionists votes. They will pretend to be on their side. Yes, men who not fourteen months ago stood by and saw us mobbed without so much as lifting a finger or saying a word to prevent it. Not only so, but said and did those things which encouraged the mob. Abolitionists ought to be warned not to trust such men. Their own selfish ends are all they are seeking after. Our preference ought to run in favor of those who have born calumny and reproach in favor of the cause. To see a man come out publicly and fearlessly in favor of abolition when it was unpopular and he was subject to obloquy and reproach, and had to suffer persecution for bearing testimony in favor of truth, argues that the man is sincere and acts upon principle. Abolitionists need not fear to trust such men. Time serving politicians we ought to shun. With these few remarks I close, and subscribe myself,

Your Humble Servant;

ISAAC STEARNS.

CONSTITUTION

OF THE MANSFIELD ANTI-SLAVERY SOCIETY.

PREAMBLE.

Whereas we believe Slavery to be a violation of the principle of right, of equal justice between man and man; of the ordination of God and nature; of the precepts of Christianity, and a great sin which ought to be immediately abolished: and whereas we believe that the inhabitants of any town, state, or nation of the world have not only the right to protest against it, but are under the highest moral and religious obligations to seek and strive for its removal by moral means: and whereas we believe and are fully persuaded that the free people of color are subject to an unrighteous prejudice and are unjustly oppressed, and stand in need of our sympathy, and benevolent assistance; therefore recognizing the inspired declaration that God has made of one blood all the nations of the earth, and believing the sentiments of the Declaration of American Independence, that *"We hold these truths to be self evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; among these are life, liberty, and the pursuit of happiness,"* we agree to form ourselves into a Society, and to be governed by the following

CONSTITUTION.

Article 1. This Association shall be called the Mansfield Anti-Slavery Society, auxiliary to the Massachusetts Anti-Slavery Society.

Article 2. Any person who consents to the principles contained in this Instrument, may become a member of this Society, by signing the Constitution.

Article 3. The funds of the society shall be appropriated to the dissemination of truth upon the subject of slavery, and the improvement of the moral

and intellectual character of the colored population, and shall be expended under the direction of the Executive Board, unless the Society shall order a special appropriation.

Article 4. The government of the Society shall be vested in a Board of Officers, consisting of a President, four Vice Presidents, a Recording Secretary, a Corresponding Secretary, and a Treasurer.

Article 5. An annual meeting of the Society shall be holden on the first Monday in November, at which meeting the Treasurer shall make a report of the condition of the Treasury, and the Report of the Executive Board shall be read. At this meeting the officers for the ensuing year shall be chosen.

Article 6. The society shall hold quarterly meetings on the first Monday of February, May and August, and the Executive Board may engage some person to lecture on the subject of slavery at the quarterly meetings, and whenever they shall judge it expedient for the advancement of the cause of abolition.

Article 7. This Constitution may be amended at any regular meeting of the Society by a vote of two thirds of the members present, provided the amendment proposed has been submitted to the society at any previous meeting.

APPENDIX.

The Mansfield Anti-Slavery Society met for the first time, on Monday, Dec. 5, 1836, at Rev. Mr. Morton's Meeting House, for the purpose of organizing themselves and choosing their officers. The following constitute the board of officers, and were chosen by a unanimous vote.

President—Dr. Hezekiah Skinner.

Vice Presidents—Capt. Schuyler Shepard, Otis Allen, Knight Day, Stephen S. Sherman.

Recording Secretary—William Grover.

Corresponding Secretary—Isaac Stearns, Jr.
Treasurer—Stillman Cobb.

MEMBERS.

Otis Allen, }	Nicholas Brown, }
Susanna Allen, }	Fanny C Brown, }
Avery D. Allen,	
Abigail Allen,	
Davis Allen,	Asa Clark, }
Wm. M. Allen, }	Mercy Clark, }
Fanny Allen, }	Stillman Cobb, }
Micah Allen, }	Phebe Cobb, }
Anna Allen, }	Eliza H. Cobb,
Anna Allen, 2d	David Cobb, }
Eunice Allen,	Elizabeth Cobb; }
Daniel Atherton,	Lura Cobb,
Stimpson Austin, }	George Cobb,
Sally Austin, }	Jason Cobb, }
Stimpson L. Austin,	Jerusha Cobb, }
Julia A. Austin,	James E. Cobb,
	Samuel C. Cobb, }
	Huldah Cobb, }
----- }	Jason H. Cobb,
Malancy B. Balkcom }	Willard Cobb, }
Jacob Bailey,	Lydia J. Cobb, }
Abigail Bassett,	Rachael Cobb,
Ruth Bassett,	Caroline F. Cobb,
Willard Billings, }	Luther Clapp, }
Eunice Billings, }	Virtue Clapp, }
Jacob Briggs, }	Wm. A. Clapp,
Nancy Briggs, }	Erastus Clapp,
Albert P. Briggs,	John S. Coddington,
Solomon Briggs,	Elmira Coddington,
Elizabeth Briggs,	William Coddington,
Edmund Briggs,	Abi Coddington,
Nancy Briggs 2d.	William Cole,
Martin M. Braley, }	Amasa Copeland,
Cynthia C. Braley, }	Fanny Copeland,

Leonard Corey,
Adah Corey,
Maria J. Cummings,
Sally Crossman.

Robert Davis,
Clarissa A. Day,
Charles Day,
Eliza Day,
Knight Day.
Martha Day.
Henry Day.
Maria Day.

Mehitable H. Dean.
Betsey Derby.
Fanny Drake.
Jane A. Dunham.
Sarah A. Dunham.

Charles Eaton.
M. D. Eddy.
Jemima Eldridge.
Tabathy Eldridge.
Julia A. Eldridge.
Charles W. Evans.

Daniel Fisher.
Hepzibah Fisher.
Daniel Fisher Jr.
Mary B. Francis.
Abigail Frost.
Harrison Fuller.
Mary P. Fuller.

Hosea Grover.
Jerusha Grover.

Loretta Grover.
Juline Grover.
Betsey Grover.
Wm. O. Grover.
David Grover,
Martha Grover,
Robert B. Grover,
Mary Grover 2d,
George Grover,
Mary Grover,
Lemuel Grover,
Sarah Grover,
Eunice Grover,
Cephas Grover,
Bradbury E Grover,
William Grover,
Betsey C. Grover,
Levi Grover,

Mehitable Hall,
Nehemiah Hall,
Asenath Hall,
Herman Hall,
Fanny C. Hall,
Amasa Hardon,
Lucy Hardon,
Wm, H. Hardon,
Wilson Hardon,
Nathan Hardon,
Sally Hardon,
Maria Hardon,
Angenette Hardon,
Comfort Hardon,
Nancy H. Hardon,
Susanna Hardon,
Fanny Hardon,
Simeon Hardon,
Polly Hardon,

Juline Hardon,
 Nancy Hicks,
 Rosanna Hearsey,
 Elisha Hodges,
 Sarah A. Hodges,
 Abigail Hodges,
 Jesse Hodges,
 Susan Hodges,
 Quincy Hunt,
 Peddy Hunt,
 Eunice Hunt,
 Henrietta M. Hunt,

Mary Johnson,

Artemas King,
 Sally King,

Elizabeth Lambert,
 Wm. S. Lane,
 Emy Lane,
 Vesta Lathrop,
 Silas Leonard,
 Clarissa Leonard,
 Serena Leonard,
 Sally Leonard,
 Nehemiah Leonard,
 Louisa T. Lincoln,
 Stephen T. Lincoln,
 Wm. S. Lincoln,
 Amasa Lovell,
 Bethany Lovell,

Daniel Martin,
 Rachael Martin,
 Daniel Martin, Jr.
 Salome Martin,
 Linus Martin,

Ruth Y. Martin,
 Nancy Martin,
 Albert G. Morton,
 Fanny Morton,
 Milly Morse,
 Chester F. Morse,
 Aurilla Morse,

Thomas Newcomb,
 Fanny Newcomb,
 Maria Newcomb,
 Almira Newcomb,
 Martha Newcomb,
 Abigail Newcomb,
 Rachael Newcomb,
 Rachael Newcomb, 2d.
 John E. Newland,

Joseph H. Paine,
 Nelson Paine,
 Belinda Paine,
 Isaac Paine,
 Polly Paine,
 Wm. A. Paine,
 Rhoda R. Paine,
 Hosea E. Paine,
 Betsey Paine,
 Azubah Paine,
 Eunice L. Paine,
 Betsey Parker,
 Stephen C. Perry,
 Ann Perry,
 Harriet Perry,
 Roanna W. Perry,
 Amasa Pratt,
 Sally Pratt,
 Luther Phillips,
 Eleanor Phillips,

James Reed,
 Rachael Reed,
 Ira Richardson,
 Eveline Richardson,
 Kingman Richmond,
 Sarah Richmond,
 Caroline A Richmond
 Alexander Richmond
 Geo. W. Richmond,
 Mary A. Richmond,
 Ozias Robinson,
 Rachael J. Robinson

Sally F. Shaw,
 Seth Shepard,
 Lydia Shepard,
 Schuyler Shepard,
 Aurilla Shepard,
 Welcome Skinner,
 Mary Skinner,
 Hezekiah Skinner,
 Sally Skinner,
 David Skinner,
 Abi Skinner,
 Horace Skinner,
 Fanny H. Skinner,
 Zebediah Skinner,
 Hannah Skinner,
 Otis Skinner,
 Ruth Skinner,
 Abigail S. Skinner,
 Rufus Skinner,
 Elizabeth Skinner,

Sybil Skinner.
 Harrison Skinner,

Lettice Skinner.

Sarah Skinner.
 Eunice Skinner,
 Elias Skinner,
 Susanna Skinner,
 Luther F. Skinner,
 Julius Skinner,
 Julia Skinner,
 Dency Skinner,
 Anna Skinner,
 Fanny Skinner,
 Louisa Skinner,
 Isaac Skinner,
 Isaac Skinner, Jr.
 Fanny Skinner,
 Stephen Sherman,
 Abiah Sherman,
 Susan Smith,
 Isaac Stearns,
 Sarah Stearns,
 William Stearns,
 Nancy H. Stearns,
 Rachael R. Stearns,
 Sally Stearns,
 Polly Stearns,
 Nathaniel Stone,
 Jane Stone,
 Catharine Stone,
 Charles Stratton,

George Thurber,
 Louisa Tift,
 John T. Tobit,
 Eliza A. Tobit,


Sophrona W. Wheeler,

Sally White,
 William White,

Almira White,
 Esther White,
 Anna White,
 Polly White,
 Abigail White,
 Huldah White,
 Isaac White,
 Sophia White,
 Sophia H. White,
 Clarissa H. White,
 Isaac H. White,
 Simeon White,
 Polly C. White,
 Charles P. White,
 Eunice T. White,
 Hiram H. White,

Lydia White,
 Franklin White,
 Sarah H. White,
 Emily A. White,
 Daniel Williams,
 Nancy Willams,
 Nancy Williams 2d.
 Daniel Williams Jr.
 Lavina Williams,
 Nahum Williams,
 Clarissa Williams.

Nancy H. Williams
 Thomas Wilmarth,
 Ann G. Witherell,
 Joseph Wood.


Since the article relating to the Methodist Society was written and sent to press, I have been informed that the Committee and Minister of the Society are willing to have Anti-Slavery Lectures in their house.

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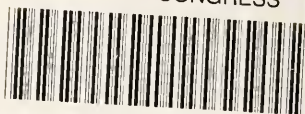
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